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Chandler, Joseph R. Hon

Address... at the celebration of
the landing of the pilgrims
of Maryland...

Baltimore, 1855



Class 562

Book 15

ADDRESS

OF THE

HON. JOSEPH R. CHANDLER,

AT THE CELEBRATION OF THE

Landing of the Pilgrims

OF MARYLAND,

AT THE SITE OF ST. MARY'S CITY,

May 15th, 1855.

PUBLISHED FOR THE CATHOLIC INSTITUTE AND THE YOUNG CATHOLICS'
FRIEND SOCIETY, OF BALTIMORE.



BALTIMORE:
HEDIAN & O'BRIEN, PRINTERS AND PUBLISHERS,
No. 82 BALTIMORE STREET.

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ADDRESS.

Mr. President and Gentlemen :

The desire to make commemoration of distinguished favors, is among the best impulses of the human heart. The justification of the desire has marked domestic, social and even national movements in all ages; and has had for its sanction not only the spirit of purest gratitude for the benefits of the past, but a hope of connecting the favors and the spirit they suggest with the future.

“Gratitude,” says a French satirist, “is a strong sense of favors to come,” and the apothegm conveys more of truth than at first flush it seems to imply; and, correctly received, it has less that is offensive than at first strikes the ear, or perhaps was intended by the author.

Nothing merely present deeply concerns a human being. His nature, his instincts, his impulses, lead him to look away from the present and connect himself with the realities of the past, to strengthen his hopes and his enjoyments for the future. This is no accident of position, it is the gift of God. “He made us with such large discourse looking before and after.”

Scarcely a festival, domestic or national, among the Hebrews was unconnected with the past. Gratitude for special providences, or sorrows for peculiar offences, were the motives for the feasts and fasts of the chosen people; and the sanctity of the weekly Sabbath was commemorative of the rest of the Most High. Their passovers

preserved the recollection of the sparing mercies of God towards the male born of their tribes in Egypt, and their Purim kept bright the remembrances of salvation from the destructive edict of the Assyrian monarch.

Year by year pagan nations, pagan municipalities, and pagan individuals, made memorial of important events. Marathon, *Leuctra*, Thermopylæ, were remembered, and the obligations of the present and the hopes of the future, were cemented with the illustrious past. It was the great work of the orator and the poet to leave the lustre of eloquence and song upon the loftiest deeds of the departed, and it was the delight and honor of an admiring people to mark the names of the mighty dead, as they left the shadows of the past, to grow lustrous in the praise and gratitude of the present. As the summit peaks of the mountains are kept visible and beautiful by the posthumous rays of that sun which has gone to enlighten other worlds.

But I have said that gratitude for the past connects itself with the enjoyments of the present and the hopes of the future. No event deserves special commemoration that does not appeal to the present for evils avoided or benefits secured; and that anniversary which is not sanctified by the commemoration of what belongs to the present and relates to the future, is unworthy of general or individual observance.

We commemorate to-day the landing in 1634 of the emigrants from Great Britain on the very spot on which we stand. Their advent has been deemed of consequence sufficient for special memorial. In these times, every day brings to our coast more than a thousand European emigrants, who are crowding our cities, peopling our plains, felling our forests, swelling our commerce and augmenting our national resources and national importance. Let the future commemorate the benefits which they shall have derived from these their ancestors. But to-day the shad-

ows of the past are entered, and the arrival of only two boat loads of men, women and children is selected for a commemoration in which science and the arts, patriotism and religion are deemed to have an interest. What claim have the immigration and colonization of Calvert and his followers—men, women, children—upon our gratitude for a commemoration? Is it that we have descended from the stock of these educated, high-minded and generous emigrants, and would do honor to the families of which we are a part? Probably not half of this assembly can trace their ancestral line to any of that company. Is it that these Pilgrims fled away from religious persecution at home and thus became confessors in the cause of Christian truth? Why, almost every one of the original colonies of this country, owes its foundation to the same spirit of religious intolerance on one side and religious independence on the other. Massachusetts, Rhode Island and Pennsylvania present strong instances of attachment to creeds, and of sacrifices for their free enjoyment. Is it that they, who fled from intolerance at home and sought religious liberty here, were of our own creed, and thus appeal to our denominational sympathies for grateful remembrance and ceremonious commemoration?

We may safely say, as members of that church of which these immigrants formed a part, that mere endurance of persecution for conscience sake is too general for special commemoration; and the bare profession of Catholicity is no enforcement of an appeal to perpetual distinction.

Religion—Christianity—is a personal concern with each individual, and man adopts and practices it for his own salvation. He endures the present for the sake of its effect on his own future, and he may abide amid the embarrassments and fears of legal persecutions in a belief that it is more endurable than the perils of removal. Or he may hasten to hide himself away from the storm in the hope of reaching and enjoying the sunshine and calm of a situation that is exempted from those annoyances.

Does he confess or does he apostatize amid antagonistic influences? his confession or his apostacy is his own, and the greatest consequences are his. Thousands amid the terrors of early pagan persecution, gave fortune and life for the faith they professed, and many shrunk from the anguish of the torture and the terrors of the amphitheatre. Neither party, from the simple act appeals to us for a commemoration of its proceedings. The strength of faith and the hopes of immortal salvation were the prevailing motives, with one portion; and weakness that makes the present hide the mighty future, prevailed with the other. In both cases personal feelings and views, attachments to the present or trust to the future, merely individual considerations, predominated, and if unconnected with subsequent events, by direct operations or by indirect influence, none of those martyrs or apostates have a claim upon consideration beyond their bare connection with the history of the times of which they constitute a part.

And considered only as of and for themselves, the pilgrims of St. Mary's, though demanding our admiration for purity of character, loftiness of purpose, and clear, well defined sense of justice in their aims; yet considered as only for themselves and their own times, these pilgrims entitled themselves to no special commemoration, and they established, as certainly they preferred, no claim upon the gratitude of succeeding ages. The past and the present must be concerned to give character or effect to a public celebration.

Who does not feel that the great current of human events gives to the latter the influences and character of the former ages, and the present catches and displays the characteristics of the past, as the lower waters of the Mississippi owe a portion of their quality and their depth to the sources and the streams above?

The claim of the past upon the present is thus founded on the beneficial influences of the former on the latter; and the propriety and importance of the celebration of

this day are referable to what the celebrants most value in what the celebrated intended and performed.

It will be my aim on the present occasion to invite and lead you to a consideration of a certain important and distinguishing characteristic in the early movements of the colony of Maryland; and I shall, perhaps, incidentally institute a comparison of the conduct, laws and customs of some of the other colonies with those of Lord Baltimore, especially with regard to the influences of creed upon the pursuits of the colonists; of the effect of that creed upon their treatment of the aboriginal inhabitants, the owners and occupants of the soil, which the colonists desired to possess, and above all, because connected with the motives which influenced their emigration from Europe; the effect of that creed on the regulations and enactments of the executive and legislative bodies of those colonists, with regard to the freedom of worship by different denominations, and the entire political and social equality of men of different religious creeds.

I shall endeavor also to institute an inquiry as to the connection between the character of our present form of national government, its exclusions and protections, and the plans and objects of those who were the founders of the colony whence sprung the State of Maryland.

As patriots loving our country above all countries; as philanthropists feeling for man in every relation of life, and respecting the rights of man, however they may be exposed to injury or neglect; as Christians believing in the doctrines and loving the example of the Founder of our creed, and as Catholics interested in all that concerns the history of our church, and all that illustrates its graces and its influences, the inquiry is one of deep concern, and we have only to lament that the time and the peculiarity of the celebration allow only a hasty reference to the great and most salient points of consideration, and compel us to refer to future celebrations and more accomplished ora-

tors the completion of a task that as much concerns the future as the present—a task always growing.

Who shall record the whole glories, the sufferings and triumphs of the Church of Christ? Who shall make mention of the experience of its members, which is that Church's history here, its glories and its merits hereafter? Who shall declare all the progress of that religion which, rising on imperial pagan Rome, sustained the shock of its public contempt and the terrible infliction of its hatred, tamed the wild beasts of the amphitheatre, shamed the persecutors till it poured its influence over their hearts; moulded them to Christian graces and prepared them for those high responsibilities as Christians which they might not have incurred as heathens, responsibilities that brought down the pagan hordes upon the mistress of the conquered world and gave her to desolation and ruin;—that religion which paused in awe amid the inflictions which a just God had sent, and while the infidel victor was filling the palaces of the Cæsars, or stalking among the ruins of pagan pride and Christian ingenuity, conquered the conqueror and led captivity captive, sending back the ruthless invaders, missionaries of Christian truth and Christian peace? This is a theme that demands the inspiration of poetry to begin on earth, and which the redeemed will perpetuate in heaven.

The course which I am about to pursue, though it will not admit, and, I hope, will not be regarded as requiring much attention to order, is favorable to a candid investigation of the subject, inasmuch as it calls for a judgment upon the character and motives of a people, a judgment to be founded on their earliest public acts with regard to others, and especially their legislation for themselves, and for those who might come into connection with them by commerce, war, social intercourse, or political relations.

The history of the planting of the colony of Maryland is within the reach of all; its events must be so familiar

to most of you, that I shall not occupy my time with even such an abstract thereof as would, under ordinary circumstances, be deemed necessary to a proper understanding of the course of the argument. I shall suppose you familiar with the record, and hence I shall rarely quote, except in support of a direct assertion.

The philosophical historian or the careful observer of events in nations must be often struck with the fidelity with which the early laws of a people become the exponents of their views and feelings. Those laws originate rather in their authors' general train of thought than in any particular circumstances or requirements of the people. They are often made to prevent difficulties of which the anticipation is due rather to the habits of people's minds, than to events that really occur; or if they are suggested by errors or wants at home, those errors or wants spring naturally from the mode of thinking common to the people.

Later laws are made to suit a state of society that is consequent upon enlarged intercourse, rival efforts and emulous minds. They prevent or correct evils that could scarcely have come from the simplicity of early association, and present less the real state of a community than a portion of the inconveniences and evils to which that community has been exposed by age, and enlarged association. These later laws denote the extent of trade, the change of manners and the necessities of a mixed community. They seem to be a sort of estimate of what good qualities a people ought to have, by providing punishment for the evil qualities which they exhibit; while the earlier enactments speak the general feelings and wishes and denote the exact state of the community. The enactments of older society show what effect vice or error has had upon the general morals, while the laws of a young community bear testimony to the influences of the religious creed. The late enactments show the deficiency of the moral code; the former, the suggestions of the religious sentiment.

We have an opportunity to judge of the character of the St. Mary colonists by their trade with the Indians, and their legislation with regard to that people whose existence and rights seem to have been a stumbling-block to most of the colonies.

The acquisition of territory by the various bodies of colonists was made by different modes; sometimes by means that suited the peculiar character of the purchaser, sometimes in a manner that denoted the estimate in which the seller was held by the purchaser. Sometimes a distribution of miserable trinkets sent away the uninformed savage to comprehend at his leisure the entire alienation of his fields and hunting grounds, and the utter worthlessness of the finery which he had received in exchange—finery which, with barbaric taste, he had associated with the display and dignity of his seignorial rights, but which became utterly useless when he found that he had bartered away the realities of power for the worthless insignia of condition.

Others debased the appetite of the aborigines, and then ministered to their morbid cravings, till the poor wretches became maddened with the liquid fire and exposed themselves to the visitations of vengeance that thinned their number and confiscated their possessions.

Others made treaties which they could scarcely believe—which probably they did not hope—would be observed by the native party to the compact; and swept the tribe with exterminating vengeance for the violation of agreements that had in them neither reason nor right; a vengeance that stretched the first reached offenders dead upon their lordly paternal possessions; and dragged the fugitives from their fastnesses to be sold into foreign slavery.

Christianity was made terrible to these worshipers of the Great Spirit, by the vindictiveness of its professors, who punished offences with unforgiving rigor and confounded invincible ignorance and premeditated crime. Nay, that religion was often made abhorrent to the savages by the haughti-

ness of its teachers, who would not admit of any adaptation of its administration and influences to the nomadic taste and habits of the lords of the soil.

One other mode of dealing with the Indians was adopted by a portion of the early white settlers, and has been by practice transmitted down to the present day, not always with the same amount of actual injury as formerly, but often with an equal liability to abuse. The improved sense of the community, sustained by the conduct of one small class of immigrants and the philanthropic teachings of the Quakers, prevented a portion of the injury which might result to the Indians from a natural, though perhaps, not a legal operation of the treaty-making customs.

The terrible inflictions which preceded some of these treaties, and the utter deprivation which followed, must have made the natives more apprehensive of the pen of the white man than of the sword; and what was called a treaty by European emigrants must have seemed a forceful distress to the natives, and that which was dignified with the name of Peace had certainly more of destruction and solitude. Under these circumstances the Indians might well exclaim, "*Auferre trucidare, rapare, fulsis, nominibus, imperium,*" if they had ever read Tacitus or heard of Agricola, "*atque solitudinem faciunt pacem appellant.*"

In strong and beautiful contrast with these various modes of transferring the possessions of the nations, and of alienating their affections, is the plan adopted by the Catholic Pilgrims of Maryland, who acknowledge the poor Indian to be the proprietor of the soil, and recognize in him the form of the Creator and the object of the sacrifice and redemption of the Saviour. They saw and confessed him a man, and as such, Christianity as they understood it—Humanity as they had been taught to practice it—Paganism indeed, as explained by the polished bondman of Rome,* forbade that the rights, interests, and whatever else related to those mem-

*Terrence.

bers of the human family, should be alien to their own hearts. If they took the land of the savages, it was not to repay them with profitless gew-gaws; not to hold by the dead hand of unsatisfied contract, nor the red hand of violence; not, indeed, to pay for the material and valuable possessions of the aboriginal planters in the cold lessons of selfish morality, or impracticable and repulsive forms of Christianity.

They purchased the lands and paid for them. They offered peace and peaceful associations, and they presented the most attractive points of the Christian religion for the admiration and confidence of the Indians, viz : peace among themselves and kindness and justice towards others.

Those who had left England to avoid the unjust penal statutes of the government and the persecuting spirit of non-conformists, felt how attractive must be the evidences of justice and how conciliating the procedure that recognizes in man the dignity and the rights of man.

The Christian religion is never more exalted in the eyes of the pagan or skeptic than when its possessors manifest their high sense of its character and importance, by making its requirements the most distinguished of all the difference between men, and it is never more attractive than when all other distinctions are merged in that difference; all differences buried in the effort to make it respected by the virtues of its professors, and to have it adopted because of the gentleness and charity with which it is presented.

The Pilgrims who came to this spot with Calvert were of the same country and of the same age as those who settled Virginia and New England. They had grown up amid the same contests and had had their minds moulded, their opinions formed in the same circumstances, as were those of the other contemporary colonies. If then we succeed in showing that in purity of life they excelled, in righteousness towards others they exceeded, and in the presentation of the elements of our present form of national government, they stood, if not alone, at least pre-eminent, we may well in-

quire—it is our duty as Americans to inquire—it is our privilege as religionists diligently to inquire, what was the extent and influence of their superiority, and to what principle it is to be referred.

For myself, I have by reading and reflection formed an opinion on that subject, and it is a part of the duty I assumed for this day to express and to support that opinion.

I do not think that the colonists who came with Calvert were men of education (in the ordinary sense of that word) much superior to many of the settlers of Virginia. They were certainly not of more acute intellects than the first colonists of Plymouth or Massachusetts. They stood in the same relation to the savages as did the other colonists with regard to the danger from violence or the advantages of peace. They had the means of vitiating the physical appetites of the Indians as abundant as others; and could have used cunning (I say not fraud) to become owners of the soil, and could have appealed to the love of finery or the thirst of revenge to limit the possessions of the natives or diminish their number. But they did not resort to these modes, which distinguished the conduct of some other colonists, and their forbearance was not the consequence of impaired appetite for possession, or a deficiency of means to enforce a wrong. In all these circumstances, in all their antecedents these settlers stood on the same ground of power, the same strength of desire, the same means of appreciation as did the English immigrants to other colonies of this country. The difference in conduct was great, it was eminently distinguishing. Whence did it come?

The only difference in the circumstances of the colonists of Maryland, and those of Virginia and New England, the only operative difference was in their religious creed, and the educational influences immediately and necessarily resulting therefrom, combined with the painful experience to which that creed had exposed them, and the lofty motives of purity and justice which the Christian religion supplies to

all its followers, at all times, but which it suggests with great cogency when it also exposes them to the persecution of a tyrant king, or a thoughtless infuriate populace.

There is scarcely a more beautiful page in history, sacred or profane, than that which records the dealings of Leonard Calvert and his followers with the aborigines who tilled the soil on which we stand. He landed not as a proprietor, but as a visiter. He addressed the native chief, not as one who came to conquer, but as one who came to purchase. His manners were not those which offended first and then irritated to hostility. They awakened caution, but they conciliated esteem and secured confidence.

When the intrigues of an enemy in disguise provoked a portion of the savages to war, the followers of Calvert made it a duty of the colonists to restore lands acquired by conquest, and made it a penal offence to kidnap or sell a friendly Indian, and a high misdemeanor to supply them with intoxicating liquor. Surely in these arrangements not only is there manifested the true spirit of Christianity with the fruits of charity and justice, but we must find in them something which appeals to our approval more than does the conduct of some of the other colonists; and I may as well add that the difference in the conduct of Calvert and that of the Governors of the other colonies was noticed at the time, and an old contemporary writer says "Justice Popham and Sir George Calvert agreed not more unanimously in the public design of planting than they differed in the private way of it. The first was for extirpating heathens; the second for converting them. The one was for present profit, the other for reasonable expectation. The first set up a common stock out of which the people should be provided by proportions. The second left every one to provide for himself."

This is not the time nor the place to pursue at length a comparison between the different modes of colonizing, adopted by men of different objects.

Where entire dominancy and sudden profits are expected, the utter destruction of the conquered race is the policy of the victor. Wherever christianizing and humanizing our fellow being are the leading motives, there patient endurance, and the delay of fruition of hopes and the reward of labors, are the duties and the compensation of the conquering or dominant race.

Favor to the original inhabitants is a diminution of spoils; and the exercise of Christian graces and the presentation of Christian example insure the postponement, if not the destruction of the largest expectation of the conquerors.

Strike down the pagan Indian by tribes and nations, and do you not open the way for the Christian white man? Spare the miserable idolater because he may have a soul, and like the good Las Casas you hinder if not defeat the end of conquest. Civilization seeks the extension of her arts by the destruction of her opponents and the distribution of her professed followers; Christianity seeks extent not so much by the cultivation of the field as the purification of the heart; and she often delays the gratification of cupidity in newly acquired territory by a postponement of the advantages of trade to the benefits of salvation, and amidst the eagerness of the white man for the profit and power, she pauses to recognize the claims of the red man to life and immortality. The colonist leader leans upon the charter or treaty that grants the possession of flood and field to him and his fellow colonists, and he must secure it. The Christian missionary considers the redemption of his Saviour as wrought for all and he regards it as his duty to apply it.—The one certainly promotes business and populates a colony. The other secures salvation and peoples heaven.

Two other important views of the subject enter into the plan of this discourse. First, the connection of the form and administration of the early colonial government of Maryland with the democratic theory of our national government, and the great provisions of our constitution.

And secondly, and especially those negative provisions which always concern the rights of a people whose theory is that of self-government, and these are eminently worthy of notice, because these negative provisions are not what the government may do, not the establishment and definition of the duties of that government towards itself and towards other nations, but they are the restrictions upon the power of government, the true distinction between the privileges of the government and the inalienable rights of the citizen, not even how much the government ought to protect and defend, but a clear statement of those reserved points, which it would be an outrage by the government, upon the people, to oppose; which it would be an insult by the government to the people to attempt to protect.

There are personal rights so sacred to every man, that even the form of protection is an outrage. There are things too sanctified in their character or uses, for protection or defence; so blended with the character of one Government as to be inoperative or offensive in another, and yet above all assault from abroad, as they are above all defence at home—as the Jewish ark brought disease and disasters to the Philistines, who dared assault it, and death to the Hebrews who reached forth in its support. That sanctity belongs to religious creeds in our country, and is fully recognized in the Constitution, in the first place by withholding from the Government the right to apply any religious test to candidates for office, and thus are the professors of any single creed saved from the outrage of direct proscription. And in the second place, it is provided for in that sacred instrument, that no legislation shall be had by which individuals of any creed shall be specially favored, nor any form of worship established or prescribed.

While we admire the beautiful theory of the Government which thus manifests itself in the fundamental law of the nation, we may, without inquiring into the neglect or violation of these principles and provisions, look back and find

in the theory and practice of the first colonial government of Maryland the only precedents for such provisions—precedents, I mean, not merely in the idle declamation; not merely in pompous assertion, Utopian schemes—but precedents which rest on the plan and ample fulfilment of that plan by men who knew that the theory which they promulged was unfashionable, who knew that while the opposite plans of government were excluding them from the protection and political benefits of all the other colonies, their own plan was exposing them to the imminent risk of persecution and disfranchisement in their only colony.

It is to be remarked of the history of the colonies of which our Union was formed, that almost every one claims to have owed its existence to persecution at home, and almost every one made intolerance a leading feature of its own government. And it is still more remarkable that not one of those colonies was formed by immigrants who had left their country on account of the intolerance of Roman Catholics. Nor is this all; while almost every colony owes its existence to Protestant intolerance, none but Maryland, the only Catholic colony of them all, attempted to practice religious liberty. She proclaimed universal liberty to every sect and division of sect that professed a belief in Jesus Christ, and knowing that France had contributed to the amount of our colonial population by the violence of a Catholic government against its Protestant subjects, she opened her heart, and her fields also, to their ingress, and as the peculiarity of their position might make them doubtful of their welcome, she passed a special law inviting fugitive Huguenots to come and enjoy in Catholic Maryland the freedom to worship God, which had been denied to them in France.

At the present moment, when it is the object of political proscriptionists to conceal or deny the existence or display of virtues in members of the Catholic Church, we hear it gravely asserted that the tolerance, the christian liberty that

distinguished the laws and government of the Maryland colony, was due to the respect which those colonists and the noble proprietary owed to the feelings and wishes of the Protestant monarch of England. If such an explanation of the motives of the various colonies with regard to tolerance or intolerance be admitted, it will prove too much. It may indeed deprive the Catholics of some portion of the credit for voluntary tolerance claimed in their behalf, but it makes it fairly inferable that the Protestant government made it not only a *sine qua non* that Catholics should not disturb Protestants, but Protestants should persecute Catholics, as some of the Protestant colonies enacted laws against sects differing from the dominant religious party, and the most of them even when a little charitable to Protestants of different views fixed their canons against Roman Catholics, and some of the children of persecution themselves assigned as a reason for intolerance, the special hostility of the British government to the Papists, and the necessity of accommodating themselves and their laws to the wishes of the king and the home government.

The Catholic colony, according to a certain class of modern commentators, was charitable and tolerant out of fear of the king, while the Protestant colonies were intolerant and persecuting from love of the king. I admit of neither. I demand that each colony be judged by its own acts without any reference to the imaginary wishes of the parent government, and I do this the more earnestly because I know that whenever it suits the purpose of certain writers, they will make the state of the British government and the British king, during the early part of the seventeenth century, the means and the motive for conduct exactly opposite to that imputed to the respective Catholic and Protestant colonies. It is just to all parties to allow to each that amount of credit for motives which is fairly deducible from their acts, and if in a period of much religious intolerance a colony hedges itself about with edicts of the most persecut-

ing character, and inflicts penalties, pains and death on those whose views of Christian requirements differ from those of the majority, it is but just to suppose that they left the parent country with no disrelish for intolerance in itself, but only as it affected their non-conformity; and it is no less fair to believe that a colony which, leaving an intolerant country, gives freedom to religious creeds and makes it criminal to interfere with the differences of men's belief, nay, that not only admits to equality all that are within its borders, but invites to itself, as to an asylum for the oppressed, the sufferers in other colonies,—it is fair, I say, to conclude that such a colony has in itself a better appreciation of human rights and Christian freedom than exists among its intolerant neighbors. And I shall not, I hope, be considered as departing from the proprieties of these exercises, if I ask to present the facts of the tolerance or intolerance of the colonies in another light.

It is a favorite mode of attack with some writers of all recent times, and especially with certain demagogues of the present day, and in our own country, to seize upon the facts of history and deduce therefrom arguments against the Catholic creed which these facts in no way sustain—which they scarcely suggest. The intolerance of certain governments of Europe in which the Catholic religion is a part of the State, is made an argument against that religion, as if Catholicity leaned upon the State for support, and required intolerance for its maintenance. Though equal intolerance exercised by a Protestant government connected with a State religion, is passed over without comment, or as if supplying no argument against the requirements of that creed.

Denying, as we of the Catholic Church must deny, and as I do now deny, that there is aught of political intolerance in the creed of the Catholic Church, and asserting, as I do assert, that political men, and not the religious creed, are responsible for the evils done in the name of the Catholic faith, I look to no combination of Church and State to sustain my

assertion in behalf of Catholicity, and I appeal to no such destructive or deteriorating association to prove that Protestantism has been bellicose and intolerant.

The colonies, whence sprang the States that constitute this nation, afford admirable means of judging of the character of the religious creeds transplanted to this soil, as no necessity was laid upon any colony to enact laws intolerant of religious sects, no commands of the parent government fixed the religious creed of any association, or rendered necessary the observance of prescribed forms or ceremonies. The whole were in a remarkable degree independent, and therefore each may well be supposed to act upon the impulses or suggestions most naturally springing from its religious principles, without regard to considerations of State or of municipal benefits. Nothing can be more evident than that the emigrants who left England to establish these colonies (the more needy adventurer, the money loving and the involuntary immigrant excepted,) made it a part of their plan to divest their new government of all that seemed to them oppressive in its character and disagreeable in its operations at home; to place themselves where neither proscription nor habit rendered necessary a countenance of customs and laws that operate unequally, or that seemed by a change of circumstances, to have out-lived the necessities of the time in which they originated, or the character of the age that rendered them appropriate or tolerable.

It does not appear that all had definite views of all that would result from their new arrangements, or that they fully anticipated the harvest that was to be gathered from their planting. But great changes certainly were contemplated by the leading minds—important corrections of painful abuses. The tyranny of a few over the rights of the many, was to have a remedy in the political association in Plymouth, and no one can doubt that Lord Baltimore fore-ordained the religious tolerance that distinguished his colonists, and planned, for careful observation, the scheme of

justice, kindness and equality with which his people dealt with the Indians. What, then, is the course adopted by the leaders of various colonies with regard to this recurrence to first principles, this divesting themselves of the conventionalism of ages, under social and political circumstances that need have no operation on this side of the Atlantic—where each religious creed was allowed to present itself and its suggestions without the intervention of political influences, and to stand forth unaffected by any concessions to temporal power or the influence of persecution or favoritism? I invite the curious in history, I invite the searcher after truth, to investigate this subject, and to see what was the effect of the divers creeds upon the different colonies; that they may determine which colony (regarded as a political body and an exponent of certain views or forms of government) manifested a practice which involved not merely the greatest good of the greatest number, but which invited the greatest portion of its members to direct action in all legislation that concerned the whole; and which colony, as the professor and exponent of a particular religious creed, manifested the most of Christian charity—the most of forbearance to others; which allowed the exercise of the largest liberty to all, without making the possession or profession of any portion of the various creeds (which even at that day distinguished the Christian world,) a claim for special favor, or a bar to domestic quiet, social equality, and political preferment.

It appears to me that this is a view of the subject that ought to be taken; and as we seek for truth, and for truth only, we ought not to neglect the suggestion which the facts of the history of such a remarkable juncture present. I need not tell this audience again what were the statutes and ordinances of the Eastern colonies, with regard to those who professed religious opinions at variance with the creed of the dominant sect. History furnishes the record, and there are none to deny or doubt its correctness. And while

Quakerism, ana-Baptism, anti-nomianism, Unitarianism, or any other ism than that which was the distinctive ism of the majority, was made the cause of imprisonment, stripes, banishment, and death in one colony, it is a lamentable truth that the colony formed by the persecuted, the whipped and the banished, excepted from the operation of its enforced toleration, the religious denomination that included the largest part of Christendom. Nay, leveled its canons of intolerance and prohibition against that Christian denomination which, of all those gathered in this New World, had, by special enactment, proclaimed equality to all other sects, and which gave laws indeed to almost the only colony in which the persecuted persecutors could have had a resting place out of their own narrow confines; aye, Rhode Island, the child of persecution, persecuted. The little colony whose inhabitants were drawn together by the sound of the whip and the threats of the rope, menaced other Christians with banishment, and devised instruments of persecution; and if it did not banish, it was because by its threats it precluded admission to those who, by entering the colony, would have become obnoxious to the penalties of her uncharitable statutes.

It seems, then, as if the spirit of intolerance was a part of the creed that influenced some of the colonies; and, without going into details, we may say, that just in proportion as religion was made prominent in some of the colonies, did the hostility to those of other sects manifest itself in the laws and customs of the people. And whatever exception Pennsylvania may have formed to the evidence of general hatred of denomination for denomination, it is evident that the founder and proprietary of that colony yielded up to fear and expediency, what others sacrificed with a hearty good-will, and his dread of "Mass-houses" was superior to his love of tolerance.

While the colonies in general were manifesting this settled hostility against those who refused to conform to the reli-

gious creed of the majority, and especially against the Roman Catholics, Lord Baltimore's colony took possession of the grant on the Chesapeake, and commenced the work of government. Free from the trammels of foreign influences, unfettered by any laws of conformity, and, as yet, without the vexations of inconvenient customs, he had no bad precedent to embarrass him, he had no favorites to reward, and no enemies to defeat or punish. The people who followed his brother, understood the object of their mission, and had received lessons of political wrongs and religious persecutions to make them in love with tolerance, and they possessed too much of the spirit of Christianity to deny to others what they coveted for themselves.

The world has seen in other colonies, the effect of dominant sectaries, yielding themselves to the suggestions of their creeds, and it was evident that nothing had been gained by making any sect the repository of power. It was therefore evidently the intention of Lord Baltimore to give a new feature to colonization, by allowing his own creed to suggest the treatment to others and to make Catholicity, untrammelled by state dependence, the exponent of religious rights and the minister of political equality. Hence the Protestant historian* is enabled to say, "with a policy, the wisdom of which was the more remarkable, as it was far in advance of the spirit of the age, (that is, because it was not derived from the spirit of the age, but from the spirit of the Gospel,) Lord Baltimore laid the foundation of his province on the broad basis of freedom in religion and security to property. Christianity, as a part of the old common law of England, was established by the proprietary, without allowing any pre-eminence to any particular form of its exhibition."

How truly Christian, as we all understand Christianity, as we hear it cited around us every day, are the views thus imputed to Lord Baltimore, thus entering into and influen-

*Chalmers, as quoted by Hawkes.

cing all his plans for the colonial government. But I know it may be said, nay, it will be said, that the professions of the founder of a colony may be truly admirable, while the experience of his colonists may be very different from the hopes which these professions warranted. That the real intentions, indeed, of the founder and proprietor may be neglected by his secular officers, and the administration of affairs be in entire opposition to his plans. Such, it may be supposed, was the case in some of the colonies. Such, it is certain, was *not* the case in Maryland, while the religion of which the founder and most of the colonists were professors, was allowed its operation in the legislation of the inchoate state, and with a view of securing and perpetuating that freedom of conscience for which he labored, Cecil Calvert prescribed for the governor of his province, from 1636 onward, the following oath of office:—

“I will not, by myself or any other, directly or indirectly, trouble, or molest, or discumbrance any person professing to believe in Jesus Christ, for, or in respect to religion; I will make no difference of persons in conferring offices, favors or rewards, for or in respect to religion, but merely as they shall be found faithful and well deserving, and endued with moral virtues and abilities; my aim shall be public unity; and if any person or officer shall molest any person professing to believe in Jesus Christ, on account of his religion, I will protect the person molested and punish the offender.”

Surely, the spirit of entire equality never did a more perfect work than that proposed by Lord Baltimore, and carried out by his colonists. Persecuted at home; oppressed with legal disabilities, and still more embarrassed with the annoying antagonism of a dominant party, and the initiatory hostility of numerous sectaries, agreeing only in that hostility, those colonists manifested a spirit of Christian kindness that does infinite credit to the creed which they professed. And if subsequent observation enables some to

say that it was the true mode of perpetuating the colony, by securing immigration to the oppressed and suffering of other creeds, it may be said, in reply, that the dictates of Christianity are always the most expedient in a full experiment ; and we have advanced in our argument if we show a perfect consistency in the practice of those elements and the dictates of Christianity, and made apparent the coincidence of their creed with their beautiful practice.

I have felt called on to present the action of the early colonist of Maryland, with regard to religious liberty, in a strong contrast with the facts which history presents in its record of the proceedings of the colonies, not because it is agreeable to throw a shadow over the glory of the settlers of other portions of this country, or that under ordinary circumstances, such comparisons are expedient. It would be more agreeable to dwell on the sterling virtues of other colonists, and they had stern and sterling virtues, and to give them credit for a subsequent adoption of that practice which distinguished the Pilgrim Fathers of St. Mary's. But we do not, and we ought not to conceal from ourselves, or attempt to deny to others, that we celebrate the Landing of these Pilgrims—the advent of men, of a certain creed—and that the circumstances of the people of the various colonies at that time, render it easy to compare the character of the motives by which each community was influenced, and to judge of the nature and propriety of the leading principle of all, by the effects which that principle wrought upon the conduct, wishes and legislation of the several bodies.

And let me add that the circumstances of the present times fully justify the inquiry. Nay, more, those circumstances render such an inquiry, and such a comparison, a solemn duty to ourselves and our creed, and we may regard this celebration as one of providential occurrence, supplying the opportunity and the means of a deserved and triumphant vindication. *Not for the triumph but for the vindication.*

In the particular instance of religious tolerance, the com-

parison is presented, not by the records of men of the creed of the early colonists of St. Mary's, not by men who, from education, association or interest, could be supposed to lean towards that unfriended creed. The history of all these events is from writers who are strongly hostile to the creed which Lord Baltimore had adopted, and in one instance it is presented by a historian* whose life is dedicated to the promulgation of the doctrines of another church. His work does honor to himself and his principles, and appeals to judgment against the prejudices of the ignorant and the erring.

If the peculiar characteristics of the early institutions of the colony are found pervading, in a superior degree, the theory of our national government, and the broad and expansive liberality of the colonial legislature is, more than the legislation or practice of any other colony, reflected in the constitutional provisions of our general government, it may not be an extravagant presumption to conclude that these institutions, and especially that liberality, had much to do with the formation and cultivation of a state of policy which led to the declaration and achievement of national independence. I have no time now to trace up these effects to their natural causes, nor to seize upon the admitted circumstances of the Maryland colony, and follow them down with their constantly augmenting effects, until they connect themselves (as causes with results) with the movements of the colonies towards a redress of wrongs, and then with these events which led to our existence as a nation, and the moulding of the government and the adoption of the constitution in a form so truly democratic in its theory.

It is the opinion of many British writers who have access to American anti-revolutionary documents, that it was the fixed and well arranged purpose of the American

* Dr. Hawkes, historian of the Episcopal Church in Maryland and Virginia.

colonists, at an early day, to become independent of the parent government. I do not possess the means of arriving at such a conclusion; but to me it is rather evident that the democratic character of the colonial governments, the various degrees of freedom recognized under them, and the habits of self-reliance inculcated and formed, were certain to lead to that independence, which may therefore be regarded as the inevitable result of peculiar circumstances, rather than the accomplishment of any preconcerted plan. Surely, it is more to the lasting honor of our ancestors of the early colonies, that the national independence and national character were rather the natural results of practical virtues, of liberal principles, adopted for the sake of their liberality, and of a lofty estimation of human rights, than the effect of any idea of rebellion first and victory afterwards. Both produce a nation, but each proceeds from a separate class of motives, and each, when successful, is productive of different national characteristics.

I do not now deny that our ancestors very early entertained an idea of separation from the mother country; but still I doubt it. It is not quite consistent with all their professions. Our independence was the inevitable result of early circumstances; and a state of feelings and a mode of action almost necessarily resulting from such circumstances; and with that view, I think it easy to see how the spirit of the Pilgrims of St. Mary's co-worked not only to produce that great result, but also how it co-operated to mould the features of that result to the particular form they presented in 1776 and 1788, and how they have led to the amelioration of much, which, though at that time it was consistent with the general feeling of the public, subsequently required an accommodation to the advances in public sentiment. We must never overlook the important fact that though truth is immutable in its character, it is altogether progressive in its influences.

And good principles operate not always to the extent of their goodness so much as to the capabilities and power of their subject, and different co-efficients express that power under different circumstances. He who saw "men as trees walking" was using the full measure of his perception, and the fullness of the grace that had wrought the miracle, as much as he was when he became enabled to direct his vision to a proper estimate of forms and distances. It was not the principle, it was not the power restoring the sight that was deficient; it was the weakness of the unprepared organ that was unable to accommodate itself to the blessing, that was in itself unable to grasp the full measure of the gift, but had from its own imperfection to await the result of those principles which had begun its operation.

So while I see, and we all acknowledge an immense difference between the administration of Republican governments now, and that of the early colony of Maryland, we yet can see the close relation which the former, as a result, bears to the latter as a cause, and we as readily discover, not merely how much these beneficial changes of modern times are dependent on the improvement of circumstances, but we also see how much that improvement is due to the character of the early government.

The charter granted to Lord Baltimore differed essentially from those held by other proprietaries. It conveyed a power not usually granted; and instead of giving Maryland a mere colonial existence, it conferred on it the character and dignity of a palatinate. Starting at once with that long step in advance, it had the lead of other colonies in the essential properties of independence, and it cannot be doubted that during the time the colony was governed by the dynasty which founded it, it manifested the benefits of that incipient independence.

In the next place, while an unusual degree of independence was secured to the province as a whole, the

character of the government was, to an unusual degree, essentially and purely democratic. The legislative power was in an Assembly in which was present the majesty of the people, not by a fiction of government or laws, but in very deed. The people of the province were assembled in person to accept, and subsequently to enact, their own laws, and to try the experiment of self-government, and when the good spirit of the new government had so conciliated the Indians as to produce a multiplication and call for a dispersion of the colonists, and thus to render inconvenient a personal attendance of the people in the grand Witena-Gemote of the young nation, a representative character was given to the legislature, but with such a careful regard to the great principles of democracy which lay at the foundation of all, that it was permitted to individuals who did not choose to depend upon representatives to come themselves and present their own views, and advocate their own measures.

Here was evidence of a deeply-seated reverence for the great principles of self-government, the sovereignty of the people ; and whatever changes may have occurred in the forms and measures of government, we cannot doubt that this leading characteristic of republicanism was always operative to prevent much of evil, and in the end to produce much good by reproducing itself. I am aware that there was an earnest wish on the part of the Lord Proprietary to continue to originate all laws which should be submitted to the legislature of his colony. This was the practice of European national legislation at the time, and the theory now. (It is, I think, slowly growing into practice in our own Congress.) It raised a momentary difficulty between the legislature and the proprietary, but the principle of liberty which he had planted in his colony, and with his colony, was too potent for that remnant of royalty, and Lord Baltimore felt how operative, how progressive are the principles of human rights, when freed

from the trammels of proscription and unrestrained by hereditary prejudices. He learned to view the question of government in the light in which he had himself placed it, and he gracefully yielded to that influence which he had so essentially promoted, without being able to anticipate its early operation. Here is a species of territorial sovereignty of which we hear so much in these days.

How beautiful! how republican is all this! How sternly true were the disciples of democracy in Maryland to the great lessons which they had worked out; and how gracefully, nobly yielding, was the proprietary in England to the circumstances which his own principles, means and labors had produced. Perhaps he had not thought of that consequence of his ideas of human rights and his efforts for their establishment. Human greatness does not consist in foreseeing all events or in discerning in the future the full effects of the correct principles which are put into operation. The great man is not he who knows all the good which his measures may produce; it is rather he who yields to the results, which the operation of his good principles by good measures makes evident; and it seems to me that the beautiful spirit of freedom and equality which influenced the founders of this colony is discernible—is to be seen at work—in the establishment of our national government. The unyielding spirit of right manifested by the colonial legislators, was reproduced in the steady, stern demand of the rebellious colonies in the later days, and that the graceful relinquishment of power by the noble proprietary was the illustrious example that was lost in the sovereign of Great Britain, but which was found in the concessions of rights, feelings, prejudices and interests that distinguished the different believers when they made themselves “one out of many.”

I have already more than once called your attention to the close resemblance of the provisions of the constitution of our country to the great principles of religious equality

that distinguished the early action of this colony. If there is one thing that specially distinguishes our national government from those of every other country on earth, it is that pervading principle of toleration and religious equality which is proclaimed in the Constitution, not as a simple assertion, but as a memorial of perpetuity ; and if there was one thing more than another which distinguished the colony of Maryland from all the other colonies of the country, it was that entire religious equality before the State, before the court, before the people.

If our country claims a pre-eminence over other nations in the mode of treating barbarian conquests, it is in the treaties which she makes with, and the largesses she bestows upon the Indians, and that superiority is usually conceded by those who know the circumstances of the conqueror and the conquered. How pre-eminent in the history of colonial dealings with the aborigines, is the merciful conduct of a colonist of Maryland, who, though constrained by religious scruples on the subject of war, and powerful in means offensive and defensive, so lived with the red lords of the soil, so commended themselves and their interests to these true owners, that the spirit of brotherly affection was as operative between the two races as among the individual of the favored caste. I will not say that to the spirit of justice and charity which animated the colonists of Lord Baltimore, is the nation indebted for the credit she claims for the good which was done, and the evils forborne, towards the various tribes of Indians that are brought under our national limits ; but this I may say, without incurring the charge of assumption, that if the nation had needed an example of righteous dealing with the red men, she would have found it in the early history of that colony.

I feel thus authorized to say that the early colony of Maryland presented to the government of the United States, the best example of republican simplicity in its

form and action of government; that it afforded the loftiest example of religious tolerance and equality that was ever presented; and that in the treatment of the Indians, its conduct was that of surpassing righteousness; and as these were constantly and heartily practiced in that period, it is fairly deducible that the founders of the government of this nation were largely and effectively influenced by these examples, and hence to these examples in their effect on the minds of others, do we owe, in part, the recognition and the security by constitutional provisions of some of the rights dearest to us as men, as patriots, as Christians, and some of the practices of those national virtues which concern us as philanthropists.

To the early colony of Maryland is our government indebted for the development of some of the best principles that distinguish our institutions and do honor to their operation, and that colony owed these principles and her determination and ability to give them practice, to that pure and undefiled religion which the colonists brought with them from the persecutions and the more dangerous favors in Europe, to establish its altars here, and to proclaim life and immortality to its professors, and unbounded love and unrestrained equality to *all* who should profess a belief in its divine Founder. Honor and fame to the self-sacrificing Pilgrims that thus came to the new world to give full operation to the pure principles of Christianity! Honor and reverence to the venerable and reverend "Fathers" who led the Pilgrims who erected an altar, lighted its incense and offered its victim; who poured back the light of truth upon their faithful followers, and sent forward its rays to the eye of the astonished pagan; who made the work of conquest honorable to the conqueror and acceptable to the conquered; who showed their confidence in their own creed by recommending full indulgence to the creed of others! Honor to the venerable Fathers who recommended their religion by active

benevolence, and invited the red man to the adoption of the Christian faith by the beauty of the white man's practice.

Our orators and our poets have lauded the motives and celebrated the perseverance of the Pilgrim Fathers of St. Mary's. They have noted the perils of the sea which they incurred in the little vessels when they left their homes in England to cross the Atlantic in the months of winter, and the historians have carefully portrayed the terrors of the storms encountered, and the dangers from the merciless foes that infested the seas at that time. All of us have heard of the sufferings of those fathers, of the sympathy manifested by those of the tempest-tossed Ark—for those on board the defenceless Dove. All of us have read of the landing of the Pilgrim Fathers on a neighboring island, and how, true to their faith, they celebrated its holy mysteries of the altar, and erected, as a memorial of that faith, and as a token of their hopes, a simple cross or imitation of the "world's redeeming wood." Besides, also, we follow these Pilgrim Fathers upward on the Potomac, and backward again to the sanctified spot on which we now celebrate their landing, and commemorate the virtues which they imparted and cherished.

Graham, a writer of great purity of motive, says, mistaking here and there some of the minor facts, the first band of emigrants, consisting of about two hundred gentlemen of considerable rank and fortune, with a number of inferior adherents, in the vessels called the Dove and Ark, sailed from England under the command of Leonard Calvert, and reached the coast of Maryland in the beginning of the following year."

Hawkes speaks of the arrival of these "two hundred gentlemen of rank and fortune," of their faithful and Christian-like commencement of the province which they came to found.

Chalmers, another historian, speaks of the immigration

of the Fathers of this State, and lauds their character and their conduct.

Wherever we find a record of the settlement of Maryland, we meet with accounts of proceedings which do honor to the "few hundred gentlemen of the first character," who came in the Ark and Dove, or who succeeded in places and duties those distinguished men, but no one has paused to tell of the **PILGRIM MOTHERS**. Great dangers were encountered by those gentlemen in crossing the Atlantic in a small vessel, but was there exemption from danger and from suffering for the women? Was there nothing in the crowded state of those small vessels to make almost unavoidable, great physical sufferings to well born and well educated ladies? and to shock female delicacy, even more than deprivation could injure and tempest and pirates affright? In the organization of the domestic circle when they had arrived, and in its extension, was nothing due to woman? When the altar was reared in its fragile temple,* was there no female there to give to it the beauty of holiness? none to gather around the simple sanctuary as woman once clung around the cross on Calvary to make more impressive the august sacrifice?

When Tayac, the king, bowed his head to baptism, he, of course, owed his conviction to the instruction of the reverend teachers; but when his queen came to the sacred font, had she not been invited by the gentle precepts and attractive examples of the female pilgrims? Or, if the argument of the priest or the example of the husband were alone operative upon the wife, who taught their princess daughter to profess the creed, receive the sacraments and illustrate the doctrines of Christianity? That was alone the office of woman; nameless, fameless, perhaps, but ever the missionary of benevolence, piety and purity.

The holy religion of those pilgrims, which in its first

* The Indian Wigwam.

proclamation had released woman from the degradation of pagan condition, made her the co-worker in the great mission of domestic and social piety; endowing her with all the dignity of recognized co-operation in the office of Christianity; and, though sparing her the burthen of sacramental labors, yet honoring her with the passive distinction of the baptism of sorrow in herself, and the commission to lead up others to all the blessings that follow virtue, and all the dignity that is conferred by religion.

Why, then, have we no record of the sufferings endured in themselves, and lessened in others, by the women who commenced the work of regenerating this colony? They were there, else whence the gentle sentiments that pervaded all the public acts, and social and business intercourse of the Fathers. They were there, and though we know them not by their names, nor by the special mention of their usefulness, yet we discover their influence in the growth, the piety, and the constant peace of the early colony. We find woman there in all her sex's fullest dignity, by the perpetuation of the names of those who first landed. She was there in all her sex's gentleness, to mould the manners and direct the conduct of those whose courage have given fame to Maryland, and whose genius has augmented her scientific and literary character. She was there in all her sex's holiest influences, to prepare the messengers and ministers of love and philanthropy for the duties of the convent cell and the sacrifices and devotion of the pestilential hospital. She was there in all her sex's loftiest office, to fill the sanctuary with the dispensers of the august mysteries of our faith, and to prepare them to wear the mitre and wield the crozier with dignity and grace, and to deserve the tiara by their learning, their piety, and their devotion.

Why, then, is woman, in such a commemoration, unrecognized? While leaders and teachers, warriors and philanthropists of the other sex are celebrated, why are

women, their companions in dangers and in triumphs, unnoticed? I cannot tell, unless their modesty forbade them to chronicle their own worth, and an unworthy motive led the historians to make prominent only the names and deeds of the fathers. Special and extraordinary acts we know are those which strike the public mind and obtain a place in general history; while continual usefulness so connects itself with the daily experience of man, as to become unnoticed by its benefits. Woman is always in the discharge of that mission. Man, at best, is only "instant in season." Man's office is like the offering of the laity of Israel, which was yearly, only, but generous; woman's is like the sacrifice of the Christian Church, daily, small indeed, but precious clear and pure.

Yes! woman was here in all her sex's sweetest offices, to perpetuate her own virtues in her own sex, to insure innocence, purity and loveliness to the virgin, dignity and grace to the matron, and benignity and charity in the aged, to mould them to all the perfection of the female character, and to make this portion of the colony, dedicated in its name to the Mother of God, redolent with all the odors that exhale from her purity, her piety and her grace.

If not by special act, if not by the record of extraordinary endurance, if not by commemorated courage or embalmed affection, are the names of these Pilgrim Mothers of St. Mary's to find a place in the history and commemoration of the foundation of Maryland, yet we cannot fail to recognize in all the graces that enrich the State, and all the virtues that have gone forth hence to bless other portions of our Union, the emanations from woman's peculiar excellence and the exercise of her peculiar virtues. Virtues such as these, demand from the philanthropist, the patriot and the Christian, the most grateful recognition: especially do they appeal to us who celebrate here where they were so beneficially developed; but their best celebration and their perfect reward are alone in heaven.

Gentlemen of the Philodemic Society, though the task which I assumed may not have been accomplished, yet the time for its completion has passed, and it will be permitted to me only to close my address with that special reference to the occasion which the festivity would seem to demand, and to your society, which, holding the commemoration of events, keeps alive their remembrance, and thus commends to practice these Christian virtues, which are the glory of the Pilgrim Fathers of Maryland. Your association is the *architriclanos* of this commemorative marriage feast of truth and piety. Let our zeal for religion, and our love for truth, and our affections for our fellow men, show that the great Author of truth has been *invited*, and that the Immaculate Mother of purity is here in our remembrance.

The ground on which we stand is holy; the foot-prints of the good are on its sands, and its soil is enriched with the ashes from the sanctified thurible. The line that sweeps round this limited horizon, includes a space whence history draws her most attractive record, and presents scenes where indeed the purity of the nation and the beneficence of the act seem to invest the genius of history with the spirit of inspiration, and enables us to find beneath the simplicity of secular narration the means of spiritual instruction.

Grateful to the heart of every visiter here must be the hospitality that makes our celebration a double festivity. This is the land of bountiful hospitality. The characteristics of the earliest settlers were domestic, social and municipal hospitality. And whatever change may have come over the creed or character of the country, the direct inheritance of hospitality is unbroken. Fields are here, as of old, improved by culture, and streams made ministrant to trade. Faith and freedom, the boast of the Pilgrim Fathers, are yet the attributes of the sons; and piety and beauty, which made lustrous the cabin chambers

of the Pilgrim Mothers, now give charms to the stately mansions of their lovely daughters; and all that was the special and peculiar attributes of the Pilgrims of St. Mary's city, has become the general possession, the principle and practice of the people of the commonwealth.

Beautifully appropriate to the circumstance of the objects celebrated, are the character and condition of those who maintain the celebration. Men of condition, of learning and character, directed and formed the civilization of Maryland. Most meet is it, then, that the halls of classical learning should supply the guardians of the annual festival, and since the "Fathers" of a learned and laboring religious order, were the companions and guides of the great exodus, meet is it that the influence of that order should be felt, and the presence of its members enjoyed in the solemnities that commemorate the entry into the promised land.

Since woman shared in the dangers and in the glories of the enterprise, woman is appropriately a part of the memorial which this day presents; not by her presence to give attraction to the celebration of man's achievements, but to be the representative of the principles and of the sex that gave order and ornament to the early colony. Like the caratides of palatial architecture, to support and beautify the edifice.

Eminently appropriate, also; is the presence of those of various creeds in this celebration, which, though it is sustained by the professors of that faith which was held by the founder of Maryland, and most of his colonists, is intended as a commemoration of social and political virtues which are universal in their character, and may be, and have been, practiced by men of all creeds. God forbid that, in celebrating the beautiful example of Christian virtues of those who are of our own faith, we should do injustice to the merits of those who profess a different faith. God forbid that in pursuing a comparison which

we think results in favor of our own creed, we should presume that those who profess a faith in Jesus Christ, are unmindful of the works which should illustrate that faith. Rather, while we meet the spirit of unfriendliness towards ourselves that pervades the social atmosphere at the present time, and seek by comparison and example, to avoid a reproach that is cast upon us, and enlighten the careless and forgetful upon the facts of history, let us so manifest our religion that we shall win the love of those who have looked coldly on us, and regain the confidence of those who have doubted. The viper has come from the fire indeed, which we helped to kindle for general benefit, and it has fastened upon our hand. But let us show the power of innocence by casting the reptile, not upon those who expect our injury, but back into the fire, that it may perish in the flame whence it issued.

If we complain of the spirit of hostility that is abroad, let us ask if it be worse than that which scattered the sectaries of various creeds, and compelled those of our own faith to seek refuge in this asylum. Do we need an example of duty in the present emergency? Look back upon the conduct of the founder of this colony, who, amid scenes of violence against himself and his, calmly put in operation his plan of Christian benevolence, and, while segments of parties pursued each other with implacable hatred, he manifested the beauty of his own principles, by opening to these mutual opponents his own colony, as a refuge from each other's antagonism. He could not have been unmindful of the dangers which such a course rendered probable, nor have failed to foresee the very political evils which ensued, but where right and danger are the only alternative, the good man has no hesitancy in his choice.

The piety, the forbearance, the enlarged views of right that distinguished the plans of the founders of Maryland, and which are illustrated in the practice of the earliest

colonist, are no less our duties than they were theirs ; and oh ! how much more easily practiced are all those virtues now. And the celebration of this day would be imperfect, would lack the spirit which would make it acceptable to God and honorable to us, if it recalled a single virtue of our Catholic Fathers, merely to gratify the pride of their successors, or if it selected a single error of their separated contemporaries, only to generate a feeling of unkindness in the present generation.

Oh ! here on this chosen spot—here on this sanctified ground—here let there be prevalent no sentiment but that of love to God, and love to our fellow man. Here where the red man received the Pilgrim Fathers with tokens of friendship and favor, and where men of other creeds welcome us to-day to our celebration—here may the spirit of Calvert pervade all those who commemorate his virtues and his triumphs, and may the Spirit of God animate all of every name and every creed.

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